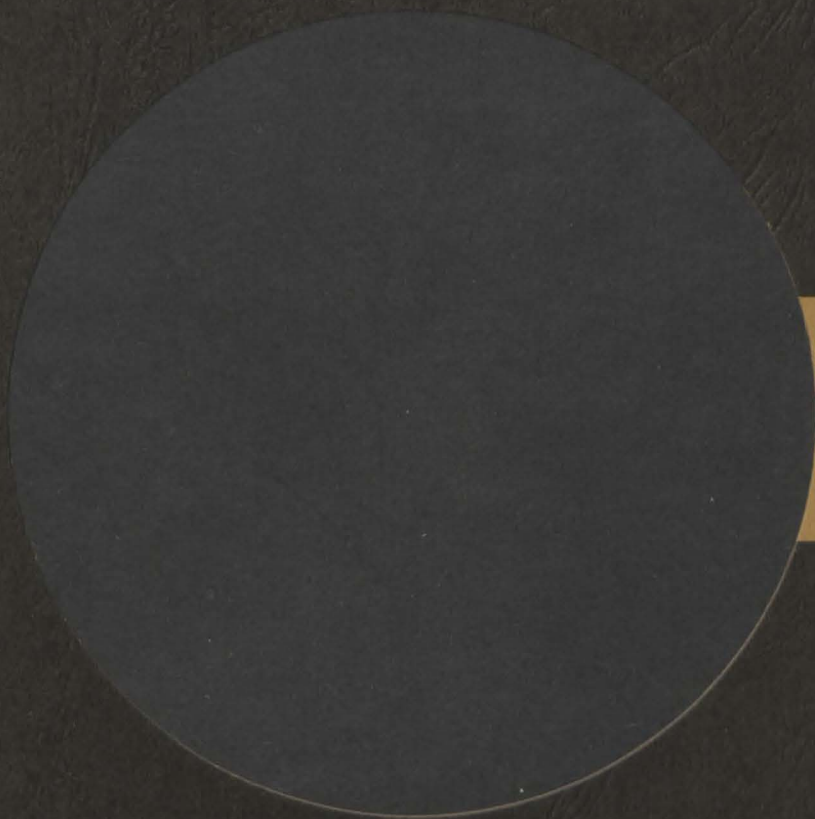


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# **TRAINING CENTER for Community Programs**

in coordination with the Office of Community Programs,  
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**ATTITUDES  
OF ST. PAUL INDIAN PARENTS  
AND INFLUENTIAL PERSONS  
TOWARD FORMAL EDUCATION**

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TOWARD FORMAL EDUCATION

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## INTRODUCTION

In April, 1969 research was begun in the Atwood(pseudonym)elementary school in the St. Paul Public School System.

This report constitutes one part of the results obtained from the Atwood research project. Several more interim reports on the Atwood school system will be published prior to release of an overview study of Indian education in St. Paul. This overview study will be based upon data collected in the 1968 National Study research conducted by the University of Minnesota, as well as upon materials collected to mid-summer, 1971. (A portion of the latter materials were obtained by field work; the remainder through other forms of data collection.).

At the time of the National Study interviewing in Atwood elementary school, there was much tension in the Twin Cities over the activities of Indian militant groups. This tension was felt acutely by many institutions, but particularly by public school systems. One of the University of Minnesota interviewers who began working in the Atwood school was released from her duties in part because of her inattention to the tensions caused by Indian activism, and because of her unfortunate interviewing style. We are most grateful to the Minneapolis League of Women Voters for providing several trained interviewers who had had previous experience with the Indian communities of Minneapolis-St. Paul. These interviewers conducted their work with sensitivity and efficiency and no more difficulties were encountered in the Atwood interviewing phase of the National Study.

Parental interviews in the St. Paul Indian community were conducted by a team consisting of one Indian man in his late thirties, and one white student in her early twenties. This team also conducted parental interviews in the Minneapolis Indian community, and was considered by observers to be a highly competent unit. The parental interviews summarized in this interim report should adequately document the competence of this intercultural interviewing team.

At the time of the Atwood interviews (April-May, 1969), Atwood Elementary School held approximately 40 Indian students who constituted 4.6 percent of the entire school population. At the time of the Atwood research it was estimated that the total St. Paul Indian student population was 80, or 9.2 percent of the total school population. The total Indian population of the St. Paul community was estimated at an average of 3,000 during 1968.

In this report the St. Paul Indian parental attitudes toward formal education are supplemented by and contrasted with viewpoints attained from two "influential persons" employed in the Atwood school.

## BACKGROUND

A letter about the National Study and the research at Atwood was attached to a questionnaire which was distributed to members of the St. Paul School Board and the School system's central administration personnel. None of the questionnaires were completed. A board member returned his with a note indicating that he did not know enough about Indians to accurately complete the form.

I am sorry to return the questionnaire unanswered but I know very little about the problem in St. Paul. I have been informed that we have very few Indian children in the St. Paul system and the problem is minor here, if there is one at all. At any rate, we are working very hard to assure a quality education for every child in St. Paul, regardless of background. Progress is painfully slow at times but the progress is there.

Two influential people--a social worker and the principal at Atwood --were interviewed. Both were well informed about the school and its personnel. The principal felt Atwood was fairly autonomous. He had some voice in selecting teachers for his school:

I didn't do the actual hiring. Seven-eighths are hired here. I interview them. The personnel department handles this. A team does this. I'm part of the team. It takes more than one person's opinion.

He constructed the proposed budget for Atwood:

I do a budget report, for if we submit our priority items and submit it to the budget committee, it gets hacked to pieces. I asked for more field trips, and AV equipment. We have a larger budget here because inner-city schools have priority. Last year we overspent our budget. We have more than a lot of other schools, but still not enough stuff.

Curriculum requirements were flexible:

We adapt the curriculum guide to meet needs of the school. It comes back down to the classroom teacher. It's not a specific curriculum, like a high school curriculum. It is concerned more with the basic skills they need to further their own knowledge.



However, attendance policies and holidays were not determined by the school staff:

Attendance rules are set by state law; we must be open 170 days to qualify for state aid. We can pick when the days off are, sort of. The Teachers Advisory Board makes decisions. Suggestions reach them for all kinds of things.

#### PERCEPTION OF INDIAN STUDENTS AND THEIR EDUCATIONAL SUCCESS

Atwood provided no special programs for Indian children. Neither influential person differentiated the goals of education for Indians from those for non-Indians. They indicated that schools should assist Indian children toward achieving the competence necessary for participation in modern urban society:

The aim of education is to educate every child to whatever they can do. If they're Indian, it's up to us to understand their culture and background and to meet their needs. Our goals for them are the same as the rest of the school. Each child has different needs which must be met. Individualized programs, small groups can be used. The goals are to build skills that can be utilized in the world; stimulate curiosity and channel it, get them to explore.

#### What do Indian Students Need Most in their Education?

What he needs most is the same as any kid, and that is assistance, beyond that which he gets in his home and community in preparing himself to live with himself and his community. Hopefully, we can help him prepare to live the life he wants to live and at the same time will be helpful in preparing him to be a "good" citizen. What every student needs are basic skills. Also the type of things we do with human relations.

One influential person could not evaluate Atwood's success with Indian children.

#### To what extent are educational goals being achieved with Indian students in your school?

I can't break it down. Some are successful, some are not. Some families are not here yet. They are still ricing. We do follow them closely. School attendance is a problem. They are not clock or time oriented, they are seasonal oriented. We try to help the families so the kid will get to school.

#### TEACHER EFFECTIVENESS WITH INDIAN CHILDREN

Influential people felt Atwood teachers were communicating with their Indian students and were able to teach them quite effectively. Teachers had participated in "several inservice workshops," which dealt with problems of target area people and schools, but not with specifically Indian matters ("with the small percentage of Indians, they are treated as individuals"). Neither person felt teachers were extremely knowledgeable about their Indian students:

Our knowledge of Indians is pretty poor, especially of modern tribal law. People still think in terms of TV and magazine stereotypes.

It's fine for us to be aware of cultural background and heritage.

#### INDIAN CULTURE AND LANGUAGE IN THE SCHOOL CURRICULUM

Both influential people reported some teachers had units on Indian life (primarily historical) which they felt should be continued. Neither suggested that special emphasis should be placed on local tribes to enhance the tribal knowledge and identification of Indian students who attended Atwood. One commented:

In social studies there are some studies of Indians. Children study several tribes. There are over 300 in the United States so it would be impossible to study them all, they're all so different. Teacher can point out that there are many different tribes, different types of people, and this promotes understanding. The Sioux Falls Indian Museum is good; we need one here. Teachers talk about trading beads for furs to help children understand values. For example, furs are easy to get. Beads are valuable.

One person thought Indian languages should not be taught at Atwood:

Certain words, yes songs too. Shouldn't we also include Swahili? There should be more interest in teaching them to communicate verbally and make interpersonal contacts, etc.

Both men knew of a few Indian families where a tribal language and English were spoken.

### SCHOOL-COMMUNITY RELATIONS

The influential people had met some Indian parents at school and on occasion discussed education and educationally related problems with them:

I've seldom talked to parents. I've talked to the Indian teacher's aide. We discuss what they want for their kids. Lots came for open house. I don't know the percentage of those who were Indian. There are eighty kids here. Maybe 20 to 25 parents. If five show, it's a good turnout. I've met other Indian parents at the ice cream social, PTA, relays, and for discipline problems. (He had not visited any Indian homes:)

I've met parents in trying to help students move more easily into our school setting and sometimes around a difficulty they might have here in school. For example: over their limited attendance pattern, or sometimes to help a family in ways other than anything related to school. For example: applications for welfare, papers for hospitalization. I have visited some homes.

### PERCEPTION OF LOCAL INDIAN COMMUNITY INFLUENCE ON SCHOOL PROGRAM

One influential person regarded the classroom teachers ("regardless of what is done at higher levels") as the most influential people in Indian education. He had never met with Indian groups, or city, county or state education officials to discuss aspects related to the education of American Indian children:

There are many organizations-the Urban Federation, Urban Coalition, Human Relations Advisory Council-concerned with education. I don't see any that are concerned specifically with Indian education. My only contact has been with an Indian man.

In summary, it was believed that St. Paul's Indian Community had some effect on school policy, but the influential people were unable to establish the extent and nature of this influence.

### Attitude Toward Community Control

One influential person felt school program and policy should be controlled by a professional staff which solicits, listens to, and

incorporates parents suggestions in their planning.

Should Indian parents be involved in Important Decisions Regarding the Education of their children?

Any parent should be involved in long range planning and building curriculum. But parents may not know (he uses the analogy of the brain surgeon asking parents for advice on an operation). There is a difference between talking about it and teaching it. Children are different individually than in groups. It's a hard task. Parents would have to do some professional reading. It's too technical. We can't explain to them. But not have them tell us because it's too technical.

What degree of responsibility for school operations should be held by Parents?

There is less than a ten percent Indian population here. I don't know how closely they're tied with tribal customs. Parents should be aware of what we (the school) are doing--teaching basic skills, human relations, differences between cultures, basic understanding of others. We in the U. S. haven't done a good job of this--the cultural relations thing. I ask parents, 'What do you want?' They say, 'It's your job, you're the educator.' Then you show them a program. They say they had no say in it. Lots of teachers are afraid of too much parental involvement--it's a two-headed dragon.

Both influential people seemed to feel Indian parents approved of Atwood and believed it was doing a pretty good job of educating their children.

ASSESSMENT OF PROBLEMS CONFRONTING ST. PAUL INDIAN PEOPLE AND INDIAN  
CHILDREN AT ATWOOD

Influential people differed in their assimilation positions. One felt Indian identity impeded some aspects of effective education of Indian children;

Orient the Indian students to respect some Indian ways. yet change predominately toward the white ways. I'm not sure if Indian people should become completely assimilated with the larger American society.

A second position was expressed:

There is a difference on the reservation. Here assimilation to urban culture without losing the fine things of Indian background is a problem. In the concept of the melting pot, all people came out the same. I don't believe in it. I hate to see fine customs lost. There is a lot in Indian heritage that I hate to see them lose by becoming Americanized. I'd rather see them preserve their Indian identity. Our job is to teach others that there are different kinds of people; and to respect them.

Influential people were aware of the problems facing American Indians in St. Paul and saw them in the contexts of poverty and cultural differences:

There is not good adequate housing, employment is hard to get, transportation problems, food and nutrition problems. There are many families you never hear from so it's hard to say what the problems of just Indians are. All problems tie in with the economic problems, clothing. There is a wide range here, it's hard to tell physically; are you Indian if you're 1/4 or 1/2. There are a lot of mixes.

Economic insecurity, adjustment to the culture of the community. They are pretty clannish, and apt to run away from getting involved in community activities. These characteristics are common, in my observations, to all groups who have a high rate of mobility.

Assessment of parental attitudes toward formal education varied. Influential people felt most Indian parents were not as concerned about education as other parents:

Some are concerned about education, some aren't. It depends on their background. After many generations of being cared for, they tend to lose their initiative. They tend to believe stereotypes of themselves. (Analogy to the depression, losing jobs and initiative.) We've built a lot of this into Indians. It depends on an individual's drive. Do they feel it's worth while. Some are afraid of school.

You wonder how relevant all education is, but we are trying to assimilate everyone into society. They must keep their cultural background.

What accounts for the high dropout rate of Indian youth?

There are none at this level, but the problems go back to the idea of hope, 'what's being offered to me.' This attitude takes its toll.

No matter what we do in the school, the culture of Indian children impedes their learning.

Indians are very anxious for their children to learn at school.

Indian pupils would rather spend their time having a good time than working hard to get ahead.

Indian parents want to help their children in school.

The family background of Indian children is not supportive of their learning in school.

I suspect that many Indian parents are rather closely tied to their experiences via reservation life and this affects their helping their students to adjust to non-reservation life. Many of the Indian families with whom I have had contact have a different way of looking at formal education. I believe they see it as less of an answer for a means to help prepare the children for the future than many non-Indians of similar socio-economic status. With many Indian parents in our area, the idea of regular attendance does not seem too important.

Second respondent: In looking at formal education, its methods and end results are different from that being visualized by large number of Indians. Another possible reason for the dropout rate involves the limited communications evolving between the Indians and the educational staff of the school.

Problems occurred in the school situation--truancy, differences in expectations of the family and the school, poor orientation to urban life, lack of hope, mobility, withdrawn behavior and reluctance to participate in classroom activities.

One person assessed problems this way:

The major problem in education Indian children is orientation to urban life. Teachers should work on this. A room buddy system is set up to help kids learn rules, procedures and the layout of the school.

Their lack of daily attendance because of home chores and work makes it harder to work with them. The things we say, for example the time factor, are not true of only Indians but lots of others too. It's an individual situation, not all Indians are attendance problems.

Indian students (a lot of them) lack hope. With some Indian children there is a feeling of being withdrawn, a sense of being lost.

Indian children who have spent most of their time on reservations and have strong tribal customs have language problems.

Indian children enjoy recreation--what every kid enjoys most at school. Art has been mentioned as something they enjoy and some like math.

Three characteristics which will be advantageous to Indians in their prospects for a successful adulthood are: strong family ties, strong individual personalities, and a sense of character.

There are really no special discipline problems with Indian children:

I try to treat all students on an individual basis. Taking a child back to the reservation, making a child truant, are really parents problems too. A problem is a problem for black, whites, or Indians. If they are handled individually taking into account all circumstances, that is the best approach.

The second influential person's perception of the in-school problems of Indian children were as follows:

There seems to be a difference between what we expect families and children to learn in regarding our educational approach and what many Indians accept as being important in formal education. This makes it harder to work with them.

Indian children tend to do less well than other students. Indians tend to be passive in the classroom. They are often handicapped because of a reticence to express their own thoughts until they feel they know you and can trust you. We have a 40-50 percent turn over in our school population from September to September but most of this group are Indians. They seem to be more on the move than other groups.

Students hesitate more than any other group when they are called on to participate in class discussions, or to take part in class activities when this is to be done individually.

Indian girls enjoy having a close friend with whom they can talk most about school. Boys enjoy activities, play and phy-ed most. Both sexes enjoy natural history and sciences best.

There are no special discipline problems with Indians, but I think with them as a group we see as they get older, a withdrawing where we can't understand what they are thinking or what's worrying them. The effect of this is to limit the amount of help we can offer and or give. Another effect is that these children and their needs are more likely to be lost in a group where the other children tend to be more aggressive or act out to a greater extent.

#### IMPROVEMENT IDEAS

Both influential people felt special courses were needed to prepare teachers to work effectively with Indian children. One commented:

Special courses are needed for teachers to help them understand their culture, study of this kind is needed for every minority group. I am interested in taking such courses. I've enjoyed my work with many minorities, Afro-American, Spanish American, Indian, and I think encouragement to anybody to work with minorities would be tempered by seeing their willingness and readiness to reach out and try to understand them as they would any peoples with whom they are working. I feel, as a Caucasian, that I probably feel more comfortable with my knowledge of "white culture" than I do with black, Indian or a Mexican group. Therefore, to be able to do adequate work with minority groups, I have to reach out more and to try harder to learn these cultural patterns. Essentially this willingness to change would be of top priority and evaluating the potential for another person working with minority cultures.

One influential person felt it would be desirable for Indian children to have some Indian teachers, however, "I'd never put them all together with Indian teachers." He also suggested more money for field trips and A V materials would improve education for all students; ~~the~~ ~~provision~~

After-school programs of recreation, study and adult education and individual personal home contact to motivate people to come and come steadily and show them long gains is needed. There is a good turnout in adult education, but not always with those you want to see, who need it. There is not enough money for home calls to really interest the parents.

Both men agreed that additional time should be given to teachers and the Atwood administration, so they could work together in developing new curriculum and instructional programs.



# ATWOOD PARENTS

## PARENTAL BACKGROUND

Thirteen of the parents whose children attended Atwood were interviewed during the summer of 1968. Only one father was interviewed. The parents ranged from twenty-six to forty-six years old.

<u>Age</u>	<u>Number of Parents</u>
26	3
28	1
31	3
35	1
39	1
40	1
43	1
46	2

They had from two to nine children.

<u>Number of Children</u>	<u>Number of Parents</u>
2	2
3	3
4	2
5	1
6	2
8	2
9	1

Seventy-seven percent (10) of the parents were married, fifteen percent (2) were divorced, one was single, another was widowed.

Generally women were better educated than their spouses. Half of the men, and 37% of the women had a ninth grade or less than a ninth grade education. While nearly an equal percentage were high school graduates, one-fourth of the women had some education beyond high school.

## A Comparison of the Educational Level of Men and Women

### Educational Level

fifth grade		1-7%
eighth grade	2-20%	1-7%
ninth grade	3-30%	3-21%
eleventh grade	2-20%	2-14%
High School graduate	3-30%	4-29%
H.S. and 1 year vocational		1-7%
H.S. and 2 years vocational		1-7%
H. S. and 1 year college		1-7%
TOTAL	10-100%	14-99%

Occupational data was available for ten men and fourteen women. Most men were unskilled laborers, and, with one exception, women had higher status jobs than men. Half of the women did not work outside their homes.

Occupations of Men

<u>Occupation</u>	<u>Number and Percent</u>
laborer	1 - 10%
construction	2 - 20%
maintance man	1 - 10%
landscaping	2 - 20%
works at or	1 - 10%
yard master	1 - 10%
director, St. Paul Indian Center	1 - 10%
disabled veteran	1 - 10%
TOTAL	10 - 100%

Occupations of Indian Women

Presser in laundry	1 - 7%
presser and cutter	1 - 7%
maid	1 - 7%
psychiatric & Nurse's aide	1 - 7%
(School) teacher's aide	1 - 7%
secretary	1 - 7%
supervisor in Micro-biological lab	1 - 7%
housewife	7 - 50%
TOTAL	14 - 99%

Sixty-nine percent (9) of the parents interviewed were Chippewa (one said her husband was Mexican). Fifteen percent (2) were Winnebago, one was Cree (8%) and another parent (8%) belonged to the Mandan, Arikora, and Gronan tribes. Three parents spoke their tribal language at home.

ASPECTS OF FAMILY LIFE

Parental Value Transmission

The interview scale was designed to evaluate the extent and quality of instruction Indian children receive at home. Evaluation based on a short interview is impossible. All of the parents briefly described

some of the values and standards of behavior they taught their children as well as methods for demonstrating approval or disapproval of their children's behavior.

Parents taught their children a variety of values at home. Two (15%) stressed independence (to take care of themselves), while (60%) seemed to regard aspects of interpersonal relationship (getting along, respect for others) as most important.

What do you Teach Your Children at Home?

		Good Behavior Good Language Good Manners
To take care of themselves	1	X
Good manners, to get along	1	Used to try to
To mind their own business, not to mouth off, be ladies and gentlemen	1	
Try to teach them to behave	1	X
Not to fight, to stay away from children who do	1	
To be honest, respect others	1	X
Respect adults, get along with others	1	X
Good behavior, respect for other peoples property, to listen to others	1	X
I try to teach them good behavior and respect for others, respect for adults. Not to swear or use filthy language.	1	
Respect others, take care of themselves to behave especially when we go out	1	
I really stress good manners, not to make fun of other people, to say their prayers.	1	X
I teach them whatever they ask about.	1	
Good manners, to say their prayers, teach them to keep clean.	1	X

The most frequent method of demonstrating parental approval was praising children. In addition, some parents paid them, told them they did it the right way, or hugged them.

How do you show approval when your children do something right?

Method	N	%
Praise them	8	60%
Praise them, tell them that its the right way	1	8%
Praise, them, pay them sometimes	1	8%
Praise them, pay them for good grades	2	15%
Praise them, hug them	1	8%
TOTAL	13	99%

All parents rewarded their children for good grades; most also praised them for good behavior at home and outside the home.

What kinds of things do you reward your children for doing?

Circumstances	N	%
Good Grades	3	23%
Good grades, when they do something on their own	1	8%
Good grades, when they do a good job	4	30%
Good grades, when they do extra jobs or something extra	2	15%
Good grades, good jobs at home	1	8%
Good grades, doing their best to attend school, be polite to adults	1	8%
Good grades, if they go places (like camp) and behave well, when they write thank-you notes	1	8%

All of the parents corrected their children when they did something "wrong". Most (9-69%) talked to their children and spanked them; the others took away privileges as punishment.

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How do you correct your children when they do something wrong?

Method	N	%
Spank them, send them to their rooms	1	8%
Talk to them, spank them	5	38%
I try to talk to them, spank them once in a while	1	8%
Talk to them, spank them when talking doesn't help	1	8%
I talk to them mostly, very rarely spank	1	8%
I have them do something they don't like to do; take TV away	1	8%
Holler at them, punish them, take privileges away, send them to bed	1	8%
Take privileges away, ground them	1	8%
Talk to them, take privileges away, I don't believe in spanking	1	8%
TOTAL	13	99%

Family Activities and Children's Participation

All parents reported that children participated in family activities. One family had very limited activities, "we stay around home, watch TV and sew." Another parent commented, "We aren't as close as we used to be, the children are older. They won't go anywhere (but up north) with us. They would rather visit their own friends."

Other families did considerably more things together, and parents considered their children's participation as very important. Almost all children (85%-11) helped their mothers with household duties:

How do your children help you at home?

They don't really help	2	15%
They try to help	1	8%
They help sometimes	1	8%
They help with housework	3	23%
They pick up toys	1	8%
They pick up toys, change the baby	1	8%
They clean their rooms, sweep	1	8%
They do the dishes, help clean	2	15%
They help with housework, help cook, help wash clothes and burn the trash	1	8%

Family activities in which children took part included watching TV, going to movies, swimming, going to parks, taking walks, eating out, visiting other families, playing sports, going for bike rides or rides in the car.

Summary of family activities

Watching TV, visit	3 - 23%
Watching TV, going to movies, every Saturday, visit	1 - 8%
Going to drive-in, swimming, playing badminton or baseball	1 - 8%
Watching TV, going to movies, swimming, picnic	1 - 8%
Going for rides, go to drive-in	1 - 8%
Going for rides, going out	1 - 8%
Watch TV, go to beach, eat out, visit	1 - 8%
Watch TV, go to park, visiting	1 - 8%
Watch TV, go to the park, swimming	1 - 8%
Go out, go to Como park	1 - 8%
Go to wrestling matches, swim, and for walks, shop	1 - 8%
<b>TOTAL</b>	<b>13 - 99%</b>

In addition, sixty-nine percent of the families made frequent week-end trips "up north" or outstate to their home reservation, where they were involved in a variety of activities.

Reservation Activities\*

Picnic	1 - 11%
Fish	2 - 22%
Fish, hunt	1 - 11%
Fish, swim	1 - 11%
Visit relatives, fish	1 - 11%
Hunt, fish, attend powwows	1 - 11%
Attend powwows	1 - 11%
Picnic, swim, fish, go ricing	1 - 11%
<b>TOTAL</b>	<b>9 - 99%</b>

\*Percent based on N who "go up north" (9)

All parents spent some time playing with their children.

Does your child play with his parents?

<u>Everyday</u>	<u>We used to a Lot</u>	<u>3-4 time a Wk.</u>	<u>Twice a Week</u>	<u>Once in Awhile</u>	<u>Not often</u>
6-46%	1 - 8%	1 - 8%	1 - 8%	1 - 8%	3 - 23%

How do you play together?

<u>Well</u>	<u>Play Cards</u>	<u>Baseball and Cards</u>	<u>Ride Bikes</u>
9-69%	1 - 8%	1 - 8%	1 - 8%

Parents Involvement and Interest in the Lives and Concerns of Their Children

All of the parents knew something about their children's lives inside and outside the home. They were aware of each child's school progress, friendships, and other activities.

PARENTAL ATTITUDES TOWARD TRIBAL CULTURE AND LANGUAGE AND THEIR  
RELATIONSHIP TO EDUCATION

Parental Attitudes regarding Childs Learning Tribal Language and Schools  
Relationship to Language

Twenty-three percent (3) of the parents expressed fairly negative attitudes about their children learning a tribal language. Two did not want their children to learn it and thought it could confuse them.

No, it would be a waste of time, no one knows how to speak it anymore.

No, my children should just learn English.

One parent was less negative:

I don't know if they could learn it, it's pretty hard.  
(Classes shouldn't be taught in it.) It would confuse the children.

A strong desire for children to become proficient speakers was expressed by seventy percent (10) of the parents who were interviewed. They considered tribal language very important and meaningful and emphasized their hope that their children would learn it.

Thirty percent (4) preferred that their children learn the language at home, thirty-eight percent (5) wanted it taught in school, and one parent gave no preference.



Should your child be taught the language of his tribe at school?

I think it would be impossible; they should learn it at home; I really think my children should learn their language. No, it would be too confusing (if some subjects were taught in it.)

No, I think that my children should learn Indian but not at school. If most of the children know the language (subjects should be taught in it) but not around here.

I wish my children knew some Indian, but they should learn it at home not in school because it would be too difficult for them to learn. That would be hard, they should learn Indian when they are small. It would be too confusing (if some subjects were taught in it).

I would rather try and teach them at home, if they wanted to take it at school it would be all right. It would be confusing (if some subjects were taught in it).

I can't speak it, but I understand it, my son understands Chippewa too. I don't know if some subjects should be taught in it.

Yes, it should be taught so they won't forget it. Children would be more interested, if some subjects were taught in it.

I'd like to learn it myself.  
I don't think so, too confusing if some subjects were taught in it.

Yes, because when we go home my father talks to the children and they can't understand very much. I don't know if some subjects to be taught in it.

Yes, I try to teach them but they hear mostly English. Some subjects shouldn't be taught in it, that would be too confusing because it would be hard to translate.

Yes, I learned Spanish in school so I don't know why my children shouldn't learn Indian. It would be too confusing if some subjects were taught in it.

Parental Attitudes about Children's Learning Tribal Culture and Atwood's  
Actual and Ideal Relationship to Tribal Culture

Nearly all parents (92%-12) regarded their tribal culture as meaningful and important and wanted their children to learn as much about

it as possible. No only should children learn about their tribe, but all tribes and their differences:

Should your children learn about their tribal culture?

Yes, so they would know their backgrounds, he should learn about all Indian tribes.

I think that would be a very good thing. They would learn Chippewa and they should learn about history of Indians and about Indians. The children should learn about all tribes and where they come from. Like there is a different costume from each tribe and different dances.

Yes, definitely. They should learn about their background, my second son is very interested; they should learn about all tribes.

Yes, so they know about their background, the children should learn about all Indian tribes.

Yes, I would like to have him know more about it. He should learn about all tribes.

Yes, it would be good background for them, they should learn about all Indian tribes; Indian history and culture should be taught in school, but it should not be required.

Yes, I'd like to know everything too, it's interesting. Children should learn all about all Indian tribes.

Yes, children should learn about all Indian tribes(two responses)

Indian children to get together and learn it, I would like to go too.

Yes, all Indians should know their past and keep their language. Children should learn about all Indian tribes.

Yes, it's kinda hard to teach them to be proud that they're Indian when they don't know anything about Indians. They should learn about all Indian tribes with an emphasis on local tribes.

The exception -- one parent -- characterized tribal culture as meaningless and worthless, and did not want her children to know about it:

I don't know where they are going to use it, it won't do them any good any more.

### Parental Perception of Ideal Relationship between School and Tribal Culture

Most parents (85%-11) felt public schools should teach Indian children about their tribal cultures. Over half (69%) agreed that schools should support tribal culture by including it in the curriculum. They recommended the study include all tribes with an emphasis on local tribes. History was considered an important aspect; some parents suggested they "learn everything" or "all about Indians". A few parents (15%-2) offered less specific explanations of the ideal relationship of school to tribal culture. In their opinion, schools should provide opportunities for Indian children to learn about tribal culture but they did not indicate what should be taught, or define the relationship. All of these parents specified who should teach their children about tribal culture. Nearly half (46%-6) felt the "teachers should be Indian" or that Indian teachers were "better qualified than white." One (8%) thought "both Indian and white teachers" should be used; fifteen percent (2) felt "Indian or white teachers could teach it"; and fifteen (2) percent agreed that "any teacher who is interested and qualified could teach it." Two parents absolved schools of the responsibility for teaching tribal culture. They felt strongly about the separation:

#### Should your children learn about tribal culture in school?

No, not at school, not any more than they should teach the African culture, the Indian should get together on a Saturday and hold classes. I would like to go to that.

The other parent did not want her children to learn about tribal culture anywhere.

### Parental Perception of Actual Relationship between School and Tribal Culture

Three-fourths (77%) of the parents felt that while teachers at Atwood recognized the existence of tribal culture, they did nothing to encourage or diminish its importance and meaning to Indian children. The remaining 23 percent (3) reported their children learned "a little" about tribal culture in school, but did not specify the content. One parent "didn't know" what was being taught, while another thought tribal culture was being taught the right way and added, "but they don't teach enough."

### Parent's Tribal Socialization Patterns

All of the parents who were interviewed made some attempt to socialize their children in the traditions of tribal culture. Three-fourths (77%-10) helped their children in some ways. While twenty-three percent (3) made considerable efforts to teach their children tribal traditions, all parents took their children to powwows where some youngsters watched, others danced, and some were learning.

Frequency	Tribal Activities	Is child learning the language? From?	Parental Knowledge of Language
3	They watch powwows	No	None
1	They watch powwows	No	Pretty good
1	Watch powwows	Chippewa, grandmother	Some Chippewa
4	Watch and dance	No	None
1	Watch and dance	No	Indian
1	Watch and dance	Cree-parents	Good Cree & Eng.
	Watch and learn	Chippewa, mother	good Chippewa
	dance	No	Good Indian
1	Powwow activities	learning language	
3	Watch	No	English Indian
	Watch	No	Pretty good
	Watch	No	English
	Watch	Chippewa grandmother always speaks it	Eng. & Chippewa
4	Watch and dance	No	English
	Watch and dance	Cree from parents	Cree & Eng.(best)
	Watch and dance	No	Indian & Eng.
	Watch and learn	Chippewa-mother	Both
	Dance	No	Eng. Indian

### ATWOOD PARENTS' ATTITUDES TOWARD EDUCATION

#### Parental Consideration of Their Childrens' Educational Needs

Fifteen percent (2) of the parents who were interviewed had given little thought to their childrens' educational needs. Twenty-three percent of the parents had given more consideration to the education needs of their children, but their ideas were not well developed nor especially clear or realistic. One-third (4) of Atwood parents had fairly well developed, clear and realistic ideas regarding the education needs of their children. They saw their children as individuals with somewhat unique needs and indicated ways in which school was or should be helping their children. Considerable thought about specific educa-

tion needs of children characterized twenty-three percent (3) of the parents interviewed. They definitely viewed each child as an individual whose needs differ from those of other children. Moreover, they were aware of the mere subtle influences of education--in developing attitudes, interests, interpersonal skills, etc.

One parent (8%) had not only a thorough and comprehensive understanding of what his children need to know to "succeed", but she understood and was concerned about the subtle aspects of education. She was aware of each child's unique needs and knew how they could best be met.

#### Parent's Educational Expectations for their Children

All of Atwood parents thought their children would finish high school. Forty-six percent (6) said their children should go "as far as they can;" and fifty-four percent (7) definitely expected their children to graduate from college. (One wanted her children to "go to college if possible, but if not, a vocational school.") And one parent was concerned about means of financing college education for her child ("he can't get a scholarship because we are not living on a reservation").

#### Parents Perception of the Relationship of Education to Adulthood

One parent (8%) regarded education as slightly important to her children's adult lives. She did not perceive how it would affect adulthood and gave no reasons for her children to go to school. The interviewers commented:

Her children went to school because it was the law. She had little interest in the kind of education her children were receiving.

Another parent (8%) thought education might influence her children's futures--however her conceptualization was vague:

They should go to school to learn something. I reward them for good grades, praise them, talk to them.

Thirty-eight percent (5) of the parents felt education would affect their childrens' futures. Especially in the area of employment a good education will enable them to obtain good jobs:

They should go to learn and make something of themselves. To encourage them I talk to teachers, talk to my children and tell them to do well in school and help them.

I want them to get a good education so they don't have to labor like I do. I talk to them about it to encourage them.

They need an education today for any job. I talk to him to encourage him.

They need an education so they will know something and have a future and better living for themselves. It's hard here in St. Paul, so I plan to move back to Walker so they will finish school.

They need the education because I believe poverty is lack of education. To encourage them, I talk to them, they must be considerate.

Nearly half of the parents (46%) were convinced that their child's school experiences would result in a life which differs significantly from that of many Indians, or from the life style they could expect without an education:

An education is the only way they can make it, it's a white man's world and our only weapon is education. I talk to them, they have to go to school and tell them they can't quit.

I want them to get an education to be better than us. To encourage them I check their work when they bring it home.

They need an education now days. They can't get anywhere without it. I praise them and reward them for good grades to encourage them.

Education is very important. You can't do anything without it. Also, they should be acquainted with the arts and should be able to understand other peoples. (How do you encourage your children?) I listen to them read.

They need an education so they will know something, get good jobs; so they can take care of their families. We talk to them, help them with their reading, make them go everyday.

They need to learn so they can take care of themselves and get good jobs. To encourage them we talk to them about it.

#### PARENTS' KNOWLEDGE OF ATWOOD

One Indian parent (8%) knew very little about Atwood. Although they knew some things about the school, thirty-eight percent (5) of the parents were uninformed or misinformed about many of its aspects. Thirty-eight percent of the parents (5) had a considerable knowledge of Atwood and its programs. Two parents (15%) were well informed about the school, though there were a few areas of which they had sparse knowledge.

#### PARENTAL EVALUATION OF THE EDUCATIONAL ASPECTS OF ATWOOD SCHOOL

Opinions concerning parental satisfaction with Atwood varied. One parent commented, "the majority of the people don't know what they want; there are a lot of complaints." Sixty percent (8) did not know if Atwood was following what the majority of local parents wanted for their children. Their complete response implied that the school was not fulfilling parental desires.

##### Is Atwood doing what the majority of parents want?

I don't know, I don't think so. Teachers are afraid of the students, a boy at Atwood was fighting a teacher.

I've heard a lot of complaints about Atwood from my friends.

I don't know, I don't know too many people so I can't say.

I really don't know, I haven't been here that long.

I don't know, I don't hear too many complaints. (two responses)

I really don't know, I haven't gone to any PTA meetings.

I don't know, not enough people go to school and say what they want.

Thirty percent of the parents (4) indicated Atwood was considered at least satisfactory, by the majority of local parents.

I think so, I don't hear many complaints. (two responses)

Yes, I don't hear any complaints.

Yes, I think so, I don't hear many complaints, I've gone to a few PTA meetings but they never accomplish anything and it's dull.

Parental Assessment of the School's Effectiveness in Meeting Their Children's Educational Needs

Thirty percent (4) of the parents felt Atwood met the needs of their children to some extent--but did so poorly or incompletely.

I feel some children are being held back and others are being passed from grade to grade before they are ready. The problem many children have in school is that they never learned how to read well enough in the lower grades. With a non-graded system these children would not graduate from grammar school until they were ready. Also children would not fail, some would just graduate before others.

I am very concerned that my children receive an education because poverty is a lack of education. I am dissatisfied with Atwood but I think it probably isn't that the school is so bad, but the area where the school is located. I don't like the neighborhood and wish I could move back to White Bear. It was a much better school.

We all liked Blaine better. My oldest son should have extra schooling, he should have a tutor. There are other Indian children in the schools, children have taken more interest in school since they came here from Jefferson in Minneapolis, but Negro children are mean; my children are afraid of them.

We used to have a special speech teacher for one girl, but down here we don't.

Considerably more parents (60%-8) felt the school did a fairly good job in meeting the needs of their children, although it could be much more effective.



Parents View of Good Teachers and their Opinion of Atwood Teachers' Performances

Mother-like qualities characterized a good teacher, according to thirty-eight percent (5) of the parents who were interviewed.

What is a good teacher like?

Like a mother.

Flexible, understanding.

I think patience and understanding.

Understanding and strict.

Should be able to teach all kids a lesson, be understanding but firm.

A genuine interest in students, the ability to recognize individual differences, and freedom from prejudice were the main attributes a good teacher must possess, in the opinion of nearly half (46%-6) of the parents.

What is a good teacher like?

More understanding and take an interest in every student.

They should be understanding and act accordingly to each student because each student is different.

Be able to recognize a child's handicaps and abilities; be impartial, pay special attention to children who need it.

She should take an interest in everyone.

He should not be against any nationality.

Patience, she should treat all the children alike.

Relationship between parent and teacher were considered a vital quality; a good teacher should know the parents.

Only one parent felt Atwood teachers were poor teachers:

They try to push off their responsibility to the parents.  
I'm not qualified to teach.

The teachers don't take enough time with each student when  
the student has a problem.

Slightly positive opinions of teacher performance were expressed by  
thirty percent (4) of the parents; they rated teacher quality as "average."

They are trying. My son didn't like Miss \_\_\_\_\_. She was  
mean and crabby.

She must be doing a good job, but \_\_\_\_\_ had one teacher who  
used to slap him.

Atwood, OK, my children seem to be learning quite a bit.

The first grade teacher did well. The second grade teacher  
wouldn't let my daughter go ahead in her reading.

Over half of the parents (60%-8) thought the teachers were "pretty good."

I think the teachers are doing fine.

Pretty well. (two responses)

Real well.

They are doing a good job. (two responses)

Well from what I hear.

They are doing fine and they tell you how your children are  
doing, they have school psychiatrists to help children (a  
new program); teachers talk to parents and are interested.

None of the parents felt Atwood had an outstanding or excellent teaching  
staff.

#### Parental Opinion of Curriculum

A slightly negative overall impression of Atwood's curriculum was  
held by twenty-three percent (3) of the parents. Their criticisms:

I don't like the grade system. A child should be able to advance when he is ready and not until; \_\_\_\_\_ had a good first grade teacher, but not a good second grade teacher. I'd rather send them to a non-graded school system. I don't like the public school system.

There aren't too many extra curricular activities.

They should start teaching languages when children are young; they should start teaching children when they are young about other people so they know that some people are different and then maybe they could learn to understand people better. Wilder Day Care Center has very good teaching methods, individualized help, storybooks with children of all races mixed, and I encourage her to learn about others and not to discriminate. [She also felt tribal culture should be included in the curriculum]

I think classes such as gym and music are a waste of time. Children should be able to take these classes if they want, but they should not be required. They should teach more sewing and cooking. Husband: It's a whiteman's world, the only weapon an Indian can use against him is education. If my children were going to get along in this world they must compete with the white man and his way. That is why education is of great importance. It's difficult for my children to get financial aid for school. My oldest son was in the service so he could go to school on the Gi Bill.

There should be more field trips.

The other parents (69%-9) viewed the curriculum in slightly positive terms. Most said it was all right while a few had specific criticisms:

They should place more emphasis on learning the alphabet. My daughter has been helped by the talking typewriter.

There should be a good sports director at Atwood, have baseball teams and they could play each other.

All wanted tribal culture included in the curriculum. None felt Atwood was good or an excellent school.

#### Parental Opinion of Non-curriculum Aspects of Atwood

Two parents (15%) deplored the lack of playground equipment at

Atwood and felt the school should get "some things to play with on the playground." Complaints about the lunch program were registered by twenty-three percent of the parents.

There isn't enough time for the children to eat lunch.

They don't get enough to eat at the hot lunch program, the children don't have enough time to eat.

One parent liked the lunch program "very much."

#### PARENTS CONCERN ABOUT THE NEIGHBORHOOD AND ITS EFFECTS ON ATWOOD

Well over half (60%-8) of the parents complained about their neighborhood, particularly the bad effects it had on their children and Atwood School.

I think the problems which might occur at school are because of the neighborhood we live in. There are too many "rough" children who go to Atwood. I tried to keep my children from running around with children who fought.

We just moved here from Canada. The children are afraid to go to school early because they are afraid they are going to be beat up. I don't like the neighborhood where we live because it's not safe for my children to go out and play all the time. I plan to move to a better neighborhood.

Anything that is wrong with the schools or the children is because of the area where we live. I don't like the area. One child has learned swearing at school. A child (not mine) at school slapped the teacher.

I don't like the neighborhood. My children pick up a few bad words in school.

Half of these parents mentioned specific problems with Negroes in their neighborhood.

My biggest complaint is with the other students, especially black students. I feel that the black students are taking over. They pick on my children, and call them dirty Indians. I planned to move back to Leech Lake in order that my children will finish school. They never skipped school in Walker but they skip all the time in St. Paul, and they have trouble with the colored kids. They don't like the colored students

at Atwood, Marshall, or Mechanic Arts. My children don't want to stay in school here because of them. The colored kids call my girl at Atwood a "Black Indian." They pull her hair and hit her.

One boy hasn't been at Atwood very long so I don't know what I like or dislike about it, but I had to take him to school for a while because black kids beat him up. I wish it were closer to home. He was skipping for awhile too.

I don't like the neighborhood because it is so rough and the children are not free to play wherever they like. There are other Indian children in the schools, the children have taken more interest in school since they came here from Minneapolis. But Negro children are mean and my children are afraid of them.

There is trouble with the colored kids at school. Mine act all right, if children are disrespectful it comes from the company they run around with, not the school.

# PARENTAL INVOLVEMENT IN SCHOOL AFFAIRS AND EVALUATION OF ADMINISTRATION AND BOARD OF EDUCATION

## Parents Involvement in School Affairs

One parent (8%) reported that neither she or her husband had ever visited Atwood. Sixty-nine percent (9) of the parents were involved with the school in informal ways, through attendance at conferences, open houses, or school information meetings.

## Type of Parental Involvement

<u>Conferences</u>	<u>Conferences Open House</u>	<u>Conferences, Open House mtg. for Kgtn. enrollmt.</u>	<u>Conferences Sports Events</u>
4-30%	3-23%	1-8%	1-8%

Twenty-three percent (3) of the parents were involved to some extent in Atwood affairs by occasional attendance at PTA, and other school functions.

## Type of Involvement

Open house, PTA, conferences, I went to visit on my own.....2-15%  
Open house, conferences, PTA 1 parent.....1-8%

Perception of Teachers Efforts to Talk with Parents

Teachers had special conferences with two parents (8%). One parent reported that she and a teacher had met informally at a sporting event, and discussed the children. Thirty-six percent (5) of the parents had discussed their children with teachers at school meetings (PTA, open house) and at a special conference. Two parents (15%) had received telephone calls from teachers regarding their children which resulted in special conferences. Three types of teacher contact were reported by two parents (15%). Teachers had written notes concerning children, held special conferences with the parents, and talked with them at school activities (open house, PTA). One parent had no contact with Atwood teachers.

School's Administrators--Parents' Contacts and Evaluation of Performance

Over half (69%-9) of the parents felt the school administration was satisfactory. It was not good, but it was adequate. Overall, they gave it a slightly positive performance rating. Fifteen percent (2) perceived the school administration as doing a "pretty good job."

Nearly half (46%-6) of the parents had not met the principal, while thirty-eight percent (5) had met him at least once and four (30%) of them had attended special conferences with him.

Who is the Principal?	Is he doing a good job?	Have you had a conference with him? What were the results?	Met Him?	Do you think he is interested in your ideas about education?
Can't remember name	Can't really say		No	They would listen but that's about all.
Named	I don't know		No	I think he might listen to me.
	I don't know		No	Yes, my oldest boy likes him
Can't Remember	He tries		No	He would probably listen to me.

Named	I think so	I talked to him once and didn't get any results	Yes	
Named	Yes, I haven't had any trouble with him.	Yes, we got along real well.	Yes	
Named	He's trying.	I talked to him 3 times We had a conference with good results.	Yes	
Can't remember	He seems concerned about school. He seems interested in the parents.	No	Twice	
Named	Pretty good.		No	My children like him. I never got a chance to talk to him though because he's busy. He would be interested in my ideas.
	The assistant principal does a good job.		No	

School Board - Parental Knowledge and Evaluation of Performance

Sixty-nine percent (9) of the parents who were interviewed "didn't know" if a board of education, or school board, controlled Atwood. One parent (8%) thought it did, but didn't know; two (15%) said a school board ran the school; and one parent (8%) said it did not. Data concerning parental opinions of the school board and its performance was available only for the two who knew a school board operated Atwood. Opinions about who actually set school policy and made decisions differed; according to one parent, "the school board does." The other felt that "Atwood school is pretty much responsible for itself." One had voted in the last

school board election ("the man I voted for seemed to be a man that could make some good new changes") while the other hadn't voted. Concerning the actual duties of the school board, one parent indicated "they are mainly in charge of hiring people to run the schools". One parent expressed vehement dissatisfaction with the performance of the school board: "It's too political, too outmoded; they need people who will make some changes." Neither parent had talked about educators with a board member and both hastened to add that the board would not be interested in their ideas or opinions. ("They might listen and then forget it," one commented.)

PARENTS' PERCEPTIONS OF THEIR POWER IN INFLUENCING SCHOOL POLICY  
AND THEIR ATTITUDES ON COMMUNITY CONTROL OF SCHOOLS

Parental Perception of his Influence as an Individual in Atwood's Program and Policy

Over half (60%-8) of the parents emphasized the fact that they were powerless and had no influence or voice which could affect Atwood's programs or policies.

Do you feel you have any voice in deciding what goes on at the school?

I don't know, I don't think they would listen.

No, they wouldn't listen (two responses)

No, they would not listen to me, I'd just be talking for nothing. I have attended open houses, conferences, visited the school and attended PTA, but I have no voice; they would listen just to be polite.

No, when I called they didn't do anything about it.

No, they don't even listen to PTA.

No, they might listen to a group of people.

One parent (3%) did not feel he had or could have much influence in school decision making. His reason:

Because I talked to the principal. He is nice, but I don't know.



Twenty-three percent (3) of the parents thought they had a little influence which could affect school programs or policies.

Do you Feel you have any voice in Deciding what goes on at the School?

Yes, they would listen. I don't know if they would accomplish anything.

Yes, I have called the principal and he was very cooperative.

One parent felt she could have some influence, "if enough people got together."

Perception of the Community Actual Involvement in School Affairs

Parents perceived the St. Paul Indian Community as considerably more influential. Over half (60%-8) felt it had a small input in the operation of Atwood, while only one parent felt the community had absolutely no means of affecting Atwood.

How much Control Should the Community have?

Although most parents felt powerless, but (collectively) slightly influential, most (77%-10) felt the schools should be completely controlled by professional educators. The status quo, for several reasons, seemed more desirable. As parents expressed their opinions, they felt unqualified for local control, fearing that the situation would be too confusing, that there would be trouble or fights between people, or that the blacks in the neighborhood would dominate the governing of the schools.

Do you feel local parents should have control over the schools their children attend?

I don't think so.

No, parents aren't that qualified.

No, the people in St. Paul aren't qualified to run the school.

No, there would be too much confusion, parents wouldn't know how.

No, too much confusion (two responses)

No, there would be too much confusion and trouble.

No, there would be a fight.

No, because mostly colored people are out in this area.

One parent thought the school board's level of professionalism should be improved: "There should not be local control. They should have a child psychologist and professional educators on the school board."

Twenty-three percent (3) perceived the ideal situation as one where community people and professionals would share decision making on a 50-50 basis.

Do you feel local parents should have control over the schools their children attend?

Yes, then maybe parents could have more say.

The school followed most of what the PTA board suggested when I was on it.

Yes.

PARENTAL KNOWLEDGE ABOUT ADULT EDUCATIONAL PROGRAMS  
AND SUGGESTIONS FOR SUCH PROGRAMS

Thirty percent of the parents reported that neither Atwood nor other schools in St. Paul offered education opportunities for adults. One (8%) had no suggestions for such a program. The rest (23%) made curriculum suggestions.

Mathematics. I can't do that modern math.

Maybe vocational training or programs so that adults can finish high school.

Vocational training, sewing and cooking classes.

Thirty percent of the parents didn't know if the school system provided educational programs for adults, but they made program suggestions.

Oh, maybe vocational training in the evenings.

Sewing classes.

Programs so adults could finish high school and get vocational training.

I don't know what they should be.

Thirty-eight percent of the parents (5) reported adult education programs were an ongoing part of the St. Paul school system. However, no courses were offered at Atwood. Four (30%) felt the curriculum was satisfactory, and one parent felt the program could be improved:

There are adults going to school at Mechanic Arts.

Yes, evening classes.

None except adult education programs.

In this area we have good adult vocational and educational programs at other schools, but none at Atwood. There are educational programs at Marshall. I suppose vocational training should be offered.

### TENTATIVE CONCLUSIONS

Since the current report constitutes an interim summary of the Atwood Elementary school data collected by the University of Minnesota as part of its National Study of American Indian Education responsibilities, the tentative conclusions which follow are considered only a beginning. A Final Report on St. Paul American Indian Education will be forthcoming in mid-1971, and will establish conclusions from a variety of reports on St. Paul Indian Education and other activities. From the data which are contained in this report, it is possible to attempt the following tentative generalizations:

1. St. Paul urban Indian parents are far better informed about certain aspects of formal education structure and function than many observers had previously admitted.
2. A clear gap exists between the thinking of influential persons toward the bureaucratic aspects of Atwood Elementary School and that of the majority of St. Paul Indian parents toward the structure of the school.
3. The above two points strongly suggest that much opportunity exists to vastly enhance the skills of St. Paul Indian parents where dealing effectively with the school is concerned; such increments could be greatly augmented by the obvious enthusiasm for formal education of most of the interviewed parents.
4. At least for the elementary school level, St. Paul Indian parental responses show far different "Indian" child-rearing styles than the bulk of the literature would suggest. Such styles as are indicated by the data contained in this report may only apply to younger children, but should be further examined for their importance during later school years. (This is an especially intriguing possibility where the onset of adolescence is concerned.)
5. Clearly, from the viewpoint of St. Paul Indian parents, Indian history and culture (and perhaps language) should be taught in the schools. Atwood influential persons might take account of this interest in many practical ways.
6. The grading system and the style of teaching ("motherliness" was one of the styles approved by St. Paul Indian parents) should both be examined in light of possible policy and stylistic changes. Such changes would be distinctly in tune with the current development of interest in the ungraded "informal" elementary school.

7. Racial concerns obviously affect the St. Paul Indian parents whose children attend Atwood Elementary School. The Atwood influential persons could perhaps make positive changes in this area through bringing together some of the parents of affected groups in the interest of mutual enlightenment and other change possibilities.
8. Since most St. Paul Indian parents who have children attending Atwood feel powerless or nearly powerless in helping to control the school, and while most Indian parents want the "professionals" to run Atwood, it seems likely that a program of public information directed to the Indian community might profitably be undertaken. Such a program would stress the relationship of Atwood Elementary School to the St. Paul School Board, to the State Department of Education, and to other groups at "lower levels" which have influence upon the school's operations.